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ISSUES

FOR THE

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

A Nation-Wide Discussion



National Board
YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS
600 Lexington Avenue, New York 22, N. Y.

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The National Board
of the Young Womens Christian Associations
of the United States of America
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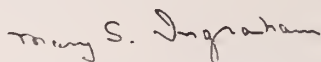
PROLOGUE

A NATION at war is a nation that needs all the help its people can give it. Fear, suffering—hope are in the hearts of its people.

We in America are certain to continue unitedly and courageously to win this war, fighting for man's just rights. We know that to win a war is not one and the same thing as securing for peacetime the victories of that war. Are we prepared to discover and to do that which will secure a peace that can and will endure?

Each one of us will have to answer this question for herself, and then act and live accordingly. If we seek to do those things which will lead to the realization of our Association Purpose we shall be helped as individuals. The united counsel and commitment of the members of a strong Christian women's movement can give both practical and spiritual leadership to our country at this time.

This is a challenge! How shall we answer it?



Mrs. Henry A. Ingraham
President, National Board of the
Young Women's Christian Associations

February 20, 1945

NATIONAL TRENDS AND OUR RESPONSIBILITIES

As members of the Young Women's Christian Associations of the United States of America, we are facing the greatest responsibilities and the greatest opportunities of our history. Our decisions in the days to come will make significant differences for the future of the organization as well as of individuals who are members of it. The direction of our course as an organization will have its sure influence on the shaping of our community, our nation and our world.

Today scarcely a family in America is not in some immediate sense related to the war which is being carried on in every corner of the globe and on the seven seas. Populations have been shifted from one part of the country to another. Many individuals have thus left their roots, have found no new ones and have nothing to which to return. Problems once typical of one section of the country are now shifted to other sections. Mores are being exchanged. Old shibboleths are being spoken by new mouths. Issues of former days are being sharpened. Choices are being made either by default or by intent. Looking ahead we see that the demands upon all of us will be no easier than have been those of the past. As the war effort is lessened, we take on those tasks of human relationships which have been interrupted and, in some cases, made even more difficult by the war. Many social gains will be threatened by the cessation of the war effort. We do not yet know what we have won, and we do not yet know well enough what we want, to assure holding our gains. As a Young Women's Christian Association we are, therefore, impelled by our purpose and the demand of the times to try to clarify our directives for the days ahead.

MEETING IMMEDIATE HUMAN NEEDS

The lives of men and women everywhere have been interrupted during these last years so that we have had to think anew, and meet the simple, immediate human needs of individuals, often of crucial and even of final significance. The cup of coffee, the material for a letter—a place to sit, to play, to think, to forget—a person to confide in or to ask for advice are the modern versions of the cup of cold water given to one of God's little ones. We have spent millions of dollars gladly for this kind of service. We have tried to give our service in ways that will express our belief in the

dignity and value of persons. Not only in the specially designated places, such as the United Service Organizations, has it been given, but regular Young Women's Christian Associations have come to have a new sense of responsibility for the needs of individuals in their midst. Many of them have had 24-hour programs. Many are trying to "lift the faces" of their buildings to make them more attractive. Many have been working at the problem of how folks can sleep while others are making a noise. Many Associations are trying to reconcile youth canteens with the needs of the serious thinkers—some of them with amazing success. Increasing numbers of men have participated in coeducational activities, and Y.W.C.A.'s are recognizing the need for balancing programs in women's and girls' clubs with activities in which men and women, boys and girls, learn to think and act together in behalf of common interests.

Thousands of women have found satisfaction in being of service to their fellows and in a feeling of being needed in various forms of volunteer war work, whether in the Red Cross, Civilian Defense Volunteer Offices, American Women's Voluntary Services or in the U.S.O. as committee members or hostesses. We must have something to contribute to all these volunteers if their powers are to be used in the Young Women's Christian Associations. We have sometimes thought of our service to women as contrasted with or different from our interest in helping women to become a force for building the Kingdom of Heaven. Now we need to see in the days to come how to render whatever service we give so that we shall release the power within individuals and groups to find life for themselves and for others. Whether this happens by way of individual services or group activities is not the crucial question.

We have forced children to grow up and assume the responsibilities of adulthood, years ahead of the pattern of the past. They are members of the armed forces at eighteen; some of them are earning now more than their parents formerly earned. Less parental supervision is possible and, as young people achieve economic independence, much and sometimes all of the former parental control is gone. Although normal education of millions of young people has been interrupted, many thousands of them have had an opportunity for a kind of training which they had once thought not available for them; many of them have been learning in their daily experience what formal education has often failed to give. The new experiences of the war will put severe strains on family relationships, and we must give special thought to counseling on personal and family relationships.

MEETING NEEDS IN OTHER COUNTRIES

We have opened our minds and hearts to the needs of those whose suffering has spared us what they themselves have gone through. Through the World Emergency and War Victims Fund, financed by the National War Fund, and the Y.W.C.A. World Emergency Fund financed by the Church Committee on Overseas Relief and Reconstruction, we have shared in the work of the British Young Women's Christian Association; have helped China to meet her terrific problems; have given aid to women and girls in South America, North Africa and the Middle East, and in the Southeast Asia Command. This help must not cease with the end of these special war funds. We shall have to make some kind of financial provision for providing help around the world when war funds are withdrawn. As women, we have an even greater contribution to make to the building of peace than we have made to the war effort. We must help to insure a world organization that shall increasingly be able to deal with the complex problems of global economy and security.

FAITH THAT IS OUR DYNAMIC

Within these war years, for the first time, religion in general—and Christianity in particular—has been challenged by those who believe that its principles are valid only for fools and idiots. Thus the struggle in which we have been engaged is in all reality one in which the powers of darkness have been arrayed against the powers of light. We recognize that we have, with false optimism, underestimated the capacity of human nature for evil, but we should be even more foolish if we underestimated its power for good. Beginning even before the war, a dangerous cynicism has been abroad in the world, questioning the possibility of the achievement of the good. We must face our very great need for courage and strength to meet the demands made upon us and upon those we love. There is, therefore, a new urgency in man's search for God and a new responsibility upon the Young Women's Christian Association to help people at the point of their deepest need.

As Christians, we can have a faith that is not only sustaining and reinforcing but also creative and adventurous. We can have that faith which enables us to discover and utilize the spiritual resources within ourselves and within society, giving us the security and dynamic needed to adjust not only to new problems in personal life but to rapid changes in political, racial, economic and other social relationships.

Because we represent many people and many backgrounds, we need to respect and to understand differences of faith and practice among us. We need to provide opportunity for varied expressions of our Christian convictions. We need to know our Christian heritage and the changing and growing insights of our faith. Thus we may achieve common loyalties leading to courageous and united effort, and discover unity within diversity in our Association, becoming at the same time experiment centers in Christian living.

OUR EDUCATIONAL TASK

The war has brought about tremendous changes in education. We face these questions: Shall every person who demonstrates a capacity to benefit from it have full opportunity for education through and beyond high school, regardless of race, sex or financial ability? What is an adequate foundation for the varied institutions of our society? Does the content of education provide adequate tools for citizens confronted with the great problems of American democracy?

We must give thought to the educational processes within the Association. We must think of individuals in terms of the whole personality, rather than offer a series of unrelated and fragmentary program suggestions. We must offer such suggestions and materials as will help individuals to achieve wholeness in their own lives, to relate them organically to the society in which they exist, and to give them the imagination and insight to see themselves related to the whole world. We must balance our emphasis on informational education with an understanding of the relationship of emotional and intellectual needs, and we must undergird the lives of young people by providing for special health and recreational guidance. We must recognize the need for an informed emphasis on the arts as a means of developing greater social sensitiveness, conviction and constructive social action. If individuals are to develop in maturity and responsibility, they must have opportunity to make decisions and to act. Decision and action in turn involve a continuous discipline of mind and emotion. Therefore, within the Young Women's Christian Association we shall seek full participation of all our members in proportion to their maturity in making decisions and in taking responsibility for the life of the Association and for paying the price of such responsibility.

FULL EMPLOYMENT

For the first time in history nineteen million women are at work. Their jobs will be among the first threatened by the cessation of production for war. One of the basic questions which we must face is that of full employment. Full employment cannot be achieved unless society uses the results of scientific progress for the benefit of all. Since "the earth is the Lord's and the fullness thereof", it is necessary that we develop a Christian point of view on the stewardship of the earth's resources. Modern science has made hunger and want unnecessary. We must, therefore, work for a just and wise employment of natural, technological and human resources so that a good life may be possible for every human being.

EQUALITY OF OPPORTUNITY FOR ALL PEOPLE

Women's demand for the opportunity to fulfill their lives must be based on their belief in the inherent worth of all people as children of God and their right to equality of opportunity. They must, therefore, understand the facts, and act to make possible the integration of minorities into the economic, social and civic life of the nation. Fulfillment of national life will not be possible unless the nation finds a way to live with other nations in the world scene. We must help to prepare our members for their part in the difficult but inspiring task of building a just and peaceful world. The benefits of international cooperation are not always easily seen nor immediate. In the rebirth of our world we must make available the patience which women by nature are equipped to contribute. To act as responsible citizens we need the aid of religious convictions on the interdependence of mankind in the family of nations.

PLANNING COOPERATIVELY IN THE COMMUNITY

There is new interest in community planning and in conserving the gains of community war services. Just as community chests and councils were an outgrowth of the last war, so new forms of community planning must result from the experiences in this war. Through American War-Community Services we have been able not only to serve overburdened communities but also to find new methods of coordinating the work of national agencies in order that they may be more effective in the local community. This experience will help us to meet future problems in community relationships. To this same end, the retention of the identity of the agencies within the U.S.O. throughout its operation will make it easy and natural for those organizations to integrate war leadership and con-

stituency into their permanent ongoing programs. The fact that the National Jewish Welfare Board and the National Catholic Community Services are official agencies of their respective faiths and offer services to both men and women, makes it incumbent on the Young Women's Christian Associations and the Young Men's Christian Associations, who have a common heritage, to consider how they may plan cooperatively for community needs, especially in those communities where it is not possible to have separate facilities for men and women.

We have been having significant experiences in cooperation among social and religious agencies. The cooperative venture of the six agencies in the U.S.O. is more than a division of the spheres of influence among them to eliminate the evils of overlapping and competition. It has been the effort to do a job together, with the recognition of differences as assets in a service that must be greater than could be rendered by any of the agencies without all of the others. It has not been easy, but it has been a demonstration in the field of organizational service that such cooperation is possible. One of the by-products of this relationship has been increased experience in cooperation between men and women. Committee and staff responsibility for operation has been divided between men and women without distinction as to sex. There has been much to learn at this point, but significant progress has been made.

In this period there has been mutual assumption of responsibility by capital and labor in a common task that has resulted in the most miraculous feat of production in the world's history. There has been cooperation between the allied nations that has meant more than mutual toleration of one by the other, or of divisions of spheres of activity among them. Russia and China have been accepted by Great Britain and the United States as partners in the accomplishing of a common task which no one of them could do without all the others. This means that we have now come to the place in international, national, community and Association life where our major problem is to discover how autonomous groups can be so related that power and control will be shared to the end of growth for all those who are so related. This means more than the development of a responsible constituency group, a labor movement or a national government. It means that these groups, in proportion to their maturity, must work together for a common end. We must assist the economic, cultural and racial groups in the Association constituency to understand the problems of our common life and to make their contribution to the solutions. They must recognize their fellowship with other agencies, movements and institutions which stand for the same values, even though the basis of belief in them may be

different from ours. Thus the Young Women's Christian Associations may use their strength in united efforts to achieve the conditions under which the good life is possible for all people.

THE TIMES DEMAND

We are a women's organization. But we are also a cross section of society, representing the races, creeds, cultural and economic groups that make up America. This inclusiveness is not accidental. It is the fruit of our spiritual progress from the time when first we tried to meet the needs of young women to the task we face today as we accept our share of responsibility for our world. We cannot escape the demands which our Purpose makes upon us in these times. In the words of Abraham Lincoln, ". . . we cannot escape history. . . . No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation. . . . We . . . even we here . . . hold the power and bear the responsibility."

GRACE LOUCKS ELLIOTT
General Secretary

National Board of the
Young Women's Christian Associations

LEADERSHIP EMPHASES

THE Y.W.C.A. during these war years has had unprecedented opportunities for service while at the same time it has faced a critical shortage of qualified experienced leadership. The Office of Civilian Defense, the United Service Organizations, the Red Cross and the armed services have drawn from the Y.W.C.A. many volunteers and professional staff eager to serve directly in the war effort. No Association has escaped the effects of this situation. Turnover of leadership has increased to over 40 per cent. One-third of the staff now employed in the Y.W.C.A. have been employed less than two years. Eighty-six per cent of those employed in the U.S.O. Division of the Y.W.C.A. are completely new to the Association. This is a sobering fact. *In the years ahead, the Y.W.C.A. will have the opportunity to make a significant contribution to the building of a society based on Christian principles of equality and opportunity for all. Whether it will meet the opportunity will depend upon its volunteer leaders and professional staff.* The times demand leaders committed to the purpose and program of the Association and competent to carry that program forward.

PROFESSIONAL LEADERSHIP

To achieve this objective, three emphases for the strengthening of professional leadership are important.

The first emphasis is upon the retention of the ablest leadership we have produced throughout the Y.W.C.A. movement. Better provision must be made for the upgrading of secretaries. This is a joint responsibility shared by both the National Board and the local Associations, for the evaluation and references of the local Association constitute an important guide to the Leadership Services Department in this upgrading process. Implied in this statement is a recognition of the importance of the classification of positions, beginning with those which can be filled by an inexperienced, beginning worker and those demanding the highest professional skill. Through vocational and educational counseling and professional education, secretaries who have demonstrated their potential ability for professional growth should be helped to qualify for positions of greater and greater responsibility and should be helped to find increasing satisfaction on the job. This would mean an increasing supply of experienced secretaries ready to fill vacancies demanding mature, competent professional workers.

1. The body of knowledge and techniques of the job of the general secretary must be more clearly defined. The position of general secretary is one of the most strategic professional positions in the Association, and we need to study how to establish better standards for the position in order to secure able general secretaries equipped to direct the work of the Association so that it shall become a power for social good within the community.
2. In keeping with the Association's stated objectives, secretaries should have the opportunity to be recommended to positions for which they are qualified, regardless of race or nationality. The cooperation of the National Board and local Associations is necessary to put this policy into operation.
3. The present staff of the U.S.O. have a rich experience to bring to the work of the Y.W.C.A. The Associations must study how to capitalize on this experience and utilize to the fullest extent this leadership.
4. Sound personnel policies and practices contribute directly to the retention of able leadership.
 - a. Recent studies of Y.W.C.A. salaries* state that available salaries are frequently too low to make positions in the Y.W.C.A. attractive to workers who have seriously prepared for work of a professional grade. We, therefore, need to work to raise the salary level within the Y.W.C.A. in order to attract and hold qualified personnel.
 - b. Conditions of work which a worker finds on her job, such as work load, relationships among staff and between staff and volunteers, supervision, time off for study and other personnel policies and practices in the Association, also make for satisfaction or dissatisfaction on the job and, therefore, have direct effect upon our ability to hold our ablest leadership. We need to work constantly to improve both policies and practices.

The second emphasis is upon recruiting. To add to the number of effective staff members already within our ranks and to provide for the constant replenishment of leadership, emphasis must be placed upon an aggressive recruiting program not only for new young people enthusiastic for the changes we must face but also for mature, widely experienced workers to give the necessary stability in a period full of changes. Through the spoken and written word we must work to interest in the Y.W.C.A.

* *Salaries and Qualifications of Y.W.C.A. Professional Workers*, Ralph G. Hurlin, Russell Sage Foundation, 1943, 30 cents. "Summary of Professional Salaries in Selected Positions in Community Y.W.C.A.'s", Carrie Meares, Personnel Bureau, Leadership Services Department, National Board, Y.W.C.A.—summary for period from October, 1934 to October, 1944.

persons who have the personal qualifications, training and experience necessary, and who will bring to the Association an understanding of and commitment to the Christian faith which is its motivating power. Every person concerned about the strength of the Association leadership shares in this responsibility for recruiting.

The third emphasis is a recognition of the importance of adequate preparation for professional work in the Y.W.C.A. and the need for continued professional development and growth.

Our leaders must have a grasp of the principles of the Christian faith as the framework for their special interests and skills. They must not only know the techniques of relating our program to community forces and institutions but also be capable of discerning the signs of the times, and be able to acquaint people with a wide and rich store of resources for the nourishment of the deeper needs and hungers of the human spirit. They should be able to help meet in some measure the need of every growing individual to relate herself creatively to the lives of other persons and to the stream of social living.

These leadership needs require that the Y.W.C.A. be clear about what constitutes the core of learning essential for work in the Y.W.C.A. and where and how that learning can best be secured.

In a sense it is true that a full comprehension of professional leadership is learned only in the day-to-day work on the job. The understanding of some aspects comes best in Y.W.C.A. institutes and seminars which provide for cooperative study and discussion with others carrying the same job responsibilities. These and the orientation course for new workers are an important part of professional development within the Y.W.C.A.

If, however, we are to continue to recruit highly qualified women to jobs in the Y.W.C.A. and if we are to carry our share of responsibility for the development of personnel for community leadership, we must relate ourselves to the wider areas of professional education. In keeping with the established practice of the churches, public schools and social agencies, we should move in the direction of considering professional education as essential preparation for work in the Y.W.C.A. We should bring to the attention of graduate schools the needs of our leadership; we should give our assistance in the modification of curriculum to meet postwar requirements; we should make available our knowledge of professional practice and provide opportunities for supervised field work within selected Y.W.C.A.'s.

Consideration should be given to the establishment of an adequate

scholarship fund which will make it possible for promising persons each year to secure the kind of training they need.

Development of leadership is our common responsibility. Each Association should encourage staff to improve their competency through making provision for leaves for study and refreshment for staff now employed.

VOLUNTEER LEADERSHIP

To equip volunteer leaders to function with increasing effectiveness it is important to put emphasis upon retaining the able volunteer leadership working in the Young Women's Christian Associations.

Mindful of the opportunity that women will have to influence the current scene, and aware that one of the strongest assets of the Y.W.C.A. is the experience it can give in policy making to women serving on its boards, councils and committees, the Y.W.C.A. should capitalize on the part such experience can contribute to the development of woman's sense of citizenship responsibility, and in the skills needed to carry that responsibility.

Increased recognition should be given to the job of the volunteer (board and committee members, U.S.O. Council and Operating Committee members).

Training should be provided which will increase the skills needed to carry their responsibility for the administration of a social institution.

The establishment of the U.S.O. operations with their need for volunteers brought into these operations hundreds of new volunteers who had never before worked in the Y.W.C.A. In the reconversion period facing the U.S.O. these volunteers should not be lost to the Y.W.C.A.

The development of volunteer and professional leaders who have an understanding of the total program of the Y.W.C.A. and a commitment to its Christian purpose as its motivating force, is our common concern.

SUGGESTED EMPHASES

As the National Board looks ahead to the next period, the following leadership emphases therefore seem essential:

1. Cooperative action, nationally and locally, to retain in the Y.W.C.A. and in the U.S.O. Division of the Y.W.C.A. our ablest volunteer and professional leadership, and in the reconversion period to utilize in the Y.W.C.A. to the fullest extent this able U.S.O. leadership.

2. The assumption of joint responsibility, nationally and locally, for recruiting persons, both volunteer and professional, with the personnel qualifications, training and experience required to make the Association a power for social good in the community.
3. More effective recruiting and use of the special skills and interests of program volunteers.
4. Increasing recognition by the National Board and local Associations of the job of the volunteer (board and committee members, U.S.O. Council and Operating Committee members), and emphasis on training in techniques in leadership for the more effective functioning of the whole program.
5. The wider use of National Board and committee members for the furtherance of all these objectives.
6. Recognition of the importance of adequate preparation and provision for continuous professional growth in the Y.W.C.A. and work to improve the level of professional practice.
 - a. Emphasis on the orientation course as essential for all new workers.
 - b. Development of standards and the means for furthering the professional education essential for advancement and more effective service in the Y.W.C.A.

QUESTIONS FOR DISCUSSION

1. What suggestions can you make to the National Board for the improvement of its work to:
 - a. Recruit, retain and develop able volunteer leaders.
Recruit, retain and develop able professional leaders.
 - b. Raise the standards of local personnel policies and practices, such as reasonable work load, adequate salary scales and leaves for study.
 - c. Train staff to carry their jobs. Comment upon the emphases you think should be included in these types of training:
 - (1) Graduate education,
 - (2) Department of Study projects,
 - (3) Learning on the job.

2. What plan is your Association making to take advantage of the experience which U. S. O. volunteers and professional workers can bring to the Association?
3. What are some of the critical issues in your community on which board and committee members have had to work? What training have they had to carry this responsibility? Would national training projects for volunteer-professional staff on how to work on critical issues be helpful?
4. What suggestions have you for using nonresident National Board and committee members to help further the leadership emphases in your Association?
5. On the basis of this discussion this Association is planning:
 - a. To continue to work on the following:
 - b. To begin work on the following:
6. What help do you need from the National Board to accomplish these objectives?

MEMBERSHIP—CRITICAL PROBLEM AREA

THE times demand a broad base of responsibility in the Y.W.C.A. An observation made recently in conversation indicates that such a base does not exist: "The community Association is a loose federation of parts. There is no central core (except the board) which has a continuing existence and which can be expected to take major responsibility for carrying forward the life of the movement." If this statement summarizes the situation, the membership picture is serious indeed at a time when concerted action is critically needed.

A study of reports from community Associations far and wide gives support to the observation quoted above and others of a similar nature that are made recurrently. The questions which must be faced at this time are: What is the problem? What can be done to vitalize membership?

THE PROBLEM—AN EXAMINATION

1. In 1934, at the Philadelphia Convention, the alternate personal basis was adopted. At the present time, the personal basis of membership is used in 364 of the 420 community Associations, the church basis in 49. The other 7 are irregular in basis or unaffiliated.

Is there difficulty because of the two bases, or is the problem one of membership administration?

2. The Standards Study (1938) took the position "that the associate membership is a valid and useful classification".

At this time, 325 Associations have electoral and associate members, 74 have no associate members, 21 have associate members in one branch but not in another.

Does this mean a lack of agreement on the meaning of "electoral" and "associate" membership? To what extent is the difficulty one of administration? Would uniform practices be helpful?

3. The Philadelphia Convention (1934) recommended that the fee, for those Associations that provide for fees, be \$1 for adult membership.

At this time 331 have a fee; in the large majority of instances, \$1 for adult and 50 cents for non-Girl Reserve junior members; 89 Associations do not have a fee. A few Associations have a higher fee and some encourage electoral and associate members to be "contributing members".

How can the differences in points of view be explained? Would uniform practices be advisable? Is there need for the relation between membership and finance to be studied further? What is the relation of this need to the present experiment in fee sharing?

4. The Philadelphia Convention recommended that "the practice of requiring membership for participation in activities be discontinued".

At this time more than 10 per cent of the reporting Associations require membership (presumably associate since of course electoral membership must be purely voluntary).

Of the latter, some require membership for certain activities and do not require it for others.

How can this divergence be explained? Would uniform practices be advisable?

5. In 1940 the Atlantic City Convention passed the following recommendation:

"That the Young Women's Christian Associations of the United States of America consciously and continuously work to create an informed, participating, responsible electoral membership from which, progressively, Association leadership is drawn; that that electoral membership in Young Women's Christian Associations be understood to involve on the part of the elector (a) voluntary assent to the Association's Purpose, and (b) the carrying of some degree of responsibility within the Association."

The members in 1943 in community Associations numbered 538,383. More than a fourth were recorded as not participating in a program or leadership group. These might have been expected to be associate members, interested in and approving of the Y.W.C.A., but not participating actively in its life; and yet over half of these more than 25 per cent were actually electors. On the other hand, less than half the volunteer leaders were electors although they, of all groups, were clearly "informed, participating, responsible".

Less than one out of every eight who participate in educational-recreational program is a member; only one out of every sixteen is an elector.

Does failure to carry out the Atlantic City recommendation mean a lack of knowledge of it, a lack of understanding of its import, a lack of acceptance of the recommendation, a lack of good recruiting or a lack of knowledge as to what the electorate may do as a united group?

What changes and advances would make the Y.W.C.A. a membership organization with a central electorate "informed, participating, responsible"?

THE SOLUTION—A PROPOSAL

It is clear that the need is not for more facts. They are available and they indicate a situation serious enough to be considered critical. What seems to be needed is the following:

1. Thoughtful agreement as to the best practices so that electoral and associate membership would be interpreted so clearly as to avoid confusion.
2. Advances and changes that would vitalize membership and secure a functioning electorate as the central core of Association life.
3. Acceptance on the part of Associations of uniform practices and the advances that would make for unity.
4. Good administrative procedures that would enable the electorate, the associate and junior members to play their appropriate parts in a dynamic movement.
5. Special consideration by the National Board in the coming year of the present confused membership practices, and of ways by which the Y.W.C.A. can become more truly a membership organization.

THE Y.W.C.A. AS AN INTERCULTURAL ORGANIZATION

THE statements below under the heading "Suggested Ways of Developing a Y.W.C.A. as an Intercultural Organization" were accepted by the Division of Community Y.W.C.A.'s Committee as recommended good practice in communities where the population is made up of different nationality backgrounds.

The various suggestions in this material are aimed to meet the needs of the Associations which are at different points in their intercultural development.

Because the National Board needs to know where each community Y.W.C.A. is in its intercultural development, where it thinks it should be and what help the individual Association needs in order to reach its desired goal, each community Association is urged to study these statements carefully, to discuss them in the light of its own situation and then to send the National Board its replies to the "Questions for Discussion" at the end of this section.

SUGGESTED WAYS OF DEVELOPING A Y.W.C.A. AS AN INTERCULTURAL ORGANIZATION

Introduction

This material is based on the assumption that the Y.W.C.A. is an intercultural organization and Christian (ecumenical) in its purpose. To become this type of organization requires more than an inclusion of girls of different backgrounds in the constituency. The material is based on the assumption of an acceptance of women and girls of various nationality backgrounds in the volunteer and professional leadership as well as in the program.

Nationality Communities Committee

When an Association is located in a community which has a population made up of people of different nationality backgrounds, it may be necessary to stimulate an awareness of what this means to the Association. Until the Association leadership has such an awareness, it may be desirable to create a Nationality Communities Committee.

Such a committee should be made up of women from the various nationality communities if possible, chosen for their ability to do the work of the committee. They should not be expected to "represent" their own nationality.

A Nationality Communities Committee should be able to see the total Association in its total community setting. The responsibility for this committee should be assigned to one staff member. She should be equipped with a background knowledge in this field, and time should be allowed from her other responsibilities to be devoted to this interest.

The committee should study the community situation and be a resource on the community for the whole Association. The committee should also take the initiative in calling attention to the significance of the nationality factor wherever it touches Association life.

The creating of a Nationality Communities Committee should be considered a preliminary stage in the development of the Association as an integral part of the total community. Its purpose should be to further the intercultural character of the Association.

The Association may need to consider the future in three ways:

1. There may need to be in the community an International Institute as a specialized agency. In this case there should be consultation with the American Federation of International Institutes. It is not to be expected that the Y.W.C.A. will organize new International Institutes as specialized branches of the Y.W.C.A.
2. There may need to be a Nationality Communities Department in the Y.W.C.A.
3. There may be a need for adding a secretary who is herself a person of foreign stock. This may be particularly desirable in a community where one nationality predominates and the girls of that nationality are or should be in the Association program.

It should be clearly understood by Associations that work with second-generation girls who come out of the nationality community into the Association for activities of one sort or another is not "nationality communities work" in the same sense of "1" or "2". (See section re staff.)

A Nationality Communities Committee should not be confused with a "cosmopolitan club" which is a program group.

Staff

General Secretary

If an Association is small and the budget is not adequate to provide for a nationality communities secretary in addition to a secretary for younger girls and/or a secretary for young adults, the general secretary should be equipped to carry the responsibility for contacts with the nationality community or communities. This professional equipment would include a knowledge of cultural and religious differences; of the pattern of family life of the various cultural groups; and of the organizations which are characteristic of the groups in the community in which the Association is located.

Nationality Communities Secretary

If an Association located in a community predominantly "foreign" can afford a general secretary, a secretary for younger girls, a business and professional or industrial secretary and one other secretary, the latter should be a nationality communities secretary. She should be equipped to carry some technical duties in the field of naturalization and immigration, carry the contacts with adults in the foreign community, and interpret to the rest of the staff and the volunteers where cultural differences affect program. Her major program responsibility should be focused on the needs of young women in the foreign community who do not yet feel at home in other parts of the Association; her minor program responsibility should be with the older immigrant and the technical problems of the immigrant.

Program Secretaries from Various Cultural Backgrounds

It is to be hoped that an increasing number of professional staff who are themselves second generation of various nationalities will be employed as secretaries for younger girls, business girls, industrial girls and health education. While their own backgrounds may be an asset in working with a constituency which comes from "foreign" stock, these secretaries should not be expected to be nationality communities secretaries. Their specialization should be in the areas of younger girls, business and professional, health education or industrial work, and the focus of their work should be the same as that of any other business and professional, health education, industrial or younger girl secretary.

International Institutes

An International Institute which remains in the Y.W.C.A. should understand the organizational relationship of branches to the total Association,

and its by-laws should be in accordance with the by-laws of other branches and the Association constitution.

The program should be focused on the needs of women and girls and their integration in the life of the Association and the community. Technical work in the field of immigration and naturalization should be the minor focus of work of an International Institute within the Y.W.C.A. Legislation related to these questions should be the responsibility of the total Y.W.C.A. through the Public Affairs Committee.

Nationality staff of the International Institute should be resources to other branches where there are girls of different nationality backgrounds in the constituency of those branches as well as to the International Institute.

A Center

When the community needs require a *center* located in a section where the population is predominantly foreign, the Association may need a nationality communities secretary. She should know the total foreign community but every Y.W.C.A. staff member should be expected to work in the center if the needs of the community require the program for which these staff members are responsible.

A Nationality Communities Committee to whom the secretary is responsible should be cosmopolitan in its make-up.

Structural relationships of *International Institutes* or *Nationality Communities Department* or *Centers* where foreign community work is carried on with other program, are no different from the structural relationships of other *branches, departments or centers*.

Administration

The inclusion of *International Institutes* and *Foreign Community Departments* in Association planning and execution of plans is based on the same principles as for any other part of Association work.

Techniques

International Institutes and *Foreign Community Departments* have always claimed to use group work, work with individuals (not necessarily case work) and community organization in their approach to program.

The standard of professional performance in the use of these techniques should be as high for these units of work as for any other program in the Y.W.C.A.

Body of Knowledge

Secretaries in International Institutes and Foreign Community Departments should be expected to be specialists in cultural differences and be able to interpret the significance of such differences to other staff members, to volunteers and to the community.

They should know the degree to which acculturation has taken place and, therefore, the degree to which individuals and groups can be expected to take part in Association life and in the community. If the degree of acculturation is so slight as to make participation impossible and the size of the foreign population is large enough, consideration should be given to the organization of a separate International Institute which would be affiliated with the American Federation of International Institutes. The initiative for the organization of such a separate agency might come from the Y.W.C.A. The responsibility for organization would rest with the American Federation of International Institutes.

National Relationships

National Board, Y.W.C.A.

Foreign Community Departments and International Institutes should expect to turn to all parts of the national Y.W.C.A. for help just as any other part of the local Association does.

American Federation of International Institutes (Formerly National Institute for Immigrant Welfare)

The constitution of the A.F.I.I. provides for an associate membership for local agencies other than the local units of the A.F.I.I. This membership should be taken out in the name of the local Y.W.C.A. for an International Institute or Foreign Community Department. This membership entitles the local unit to specialized service from the A.F.I.I.

Common Council for American Unity (Formerly Foreign Language Information Service)

For the payment of an annual fee the local unit can receive advice on technical problems in the field of work with foreign people. This fee also entitles it to receive the "Interpreter Release" published regularly.

Immigration and Naturalization Service (Department of Justice)

Local units can and should work with the federal government in connection with current work and future plans for those who need technical help in problems related to their status as citizens or noncitizens of foreign background.

QUESTIONS FOR DISCUSSION

1. We believe that we should be an intercultural organization ☐ Yes
☐ No
2. If we are to be an intercultural organization we must include women and/or girls of different nationalities in
 - a. The volunteer group (board and committees) ☐ Yes
☐ No
 - b. The staff ☐ Yes
☐ No
 - c. The membership ☐ Yes
☐ No
 - d. Program ☐ Yes
☐ No
3. We find it difficult to accomplish this because (specific reasons):
4. We need help from the National Board at the following points:

GROUPS WITHIN THE CONSTITUENCY

BECAUSE the Young Women's Christian Association is a Christian women's movement, with an inclusive purpose, it must be concerned to include in its constituency girls and women of all economic, racial, nationality and cultural backgrounds. It is essential that membership be open to and accepted by girls and women from all these groups and that leadership be developed in all of them.

Groupings of people have been made as ways of helping individuals to find in the Association a place where their needs could be met and where they could make a contribution. Occupation is one of the basic groupings because persons of similar occupations have roughly the same background, the same income, are free at the same time, have approximately the same amount of education and have similar experiences eight hours a day. These factors are less true at the present time because of the rapid shift in occupation for large numbers of people. Whether or not this is a wartime condition is not yet clear and must be studied. There are other groupings within the Associations—there are home women, co-ed and age groups, and groups around such interests as religion, education, health, recreation and politics.

Committees and departments have been developed as ways of providing for efficient help for all types of groups. All these groups must be recognized as part of the total program of the Association for the whole person, rather than as competitors with some kind of hierarchy among themselves. They are based on an aim to meet people's needs as they exist, rather than to impose a pattern on them or force them to fit a structure. Each has a specialization of function and contribution which must be recognized and maintained. However, that special function cannot be isolated or segregated without becoming thereby less effective and a block to the realization of the purpose of the Association.

In order to develop effective program in the total Association today, there are: (1) constituency specialists who should think in terms of all industrial, business and professional, agricultural and school girls no matter in which grouping they are found, or in what kind of interest or activity they may participate; (2) interest and activities specialists who should use their program specialties for all the groupings. To do so, each must be more clearly aware of and responsible for her own specialization, but she must make it a contribution to the total, rather than an end in itself

(at the point of numbers, income, time, space, and so on). This will involve providing for girls in all types of groups to relate themselves, if they so desire, to area and national program. It involves finding devices to enable informal groups which may be occupationally mixed, to participate in area and national programs, organized along occupational lines.

It is not enough to let nature take its course about the cross section-ness of the constituency. Each Association needs to examine whether or not its constituency is inclusive of the whole range of economic, social and racial backgrounds of the community. The Association may need to ask why certain groups are not present and what needs to be done to bring them. In the case of some constituencies there are forces within the community and even within the Association that have kept and will continue to keep these groups from coming to the Association, unless time, money and skill are used to counteract them.

If there is to be a cross section of women and girls of the community, some buildings will have to be moved, others will have to be changed. In some cases attitudes of board, staff and community must be changed to insure the inclusiveness of these groups in adequate numbers.

It is not enough that some groups who may more easily come into the Association, such as the white-collar workers or groups that are interested in co-ed and mass recreation, continue on the basis of their initial interest. They may need to be related to wider aspects of Association and community life. Groups who feel more self-sufficient or who are more willing to be isolated from their fellows, must be helped to see the necessity of relating their work and their political and social life to the purpose of the Young Women's Christian Associations.

In its role as a social force for the building of a better society, the Association provides an opportunity for those people adversely affected to participate in improving those conditions which press hardest on them. It recognizes also that, if individuals are to grow toward socially desirable ends, they must meet and work with people who are different from themselves. Change in occupation or marital status should not necessarily mean change in group membership.

However, groups within the Association should not remain static, but people should be free and should be stimulated to become members of different groups in relation to their growing interests. It is important, therefore, that the Association consider: (1) how there may be a growing awareness of the total Association across constituency and program group lines; (2) how people may work with those different from themselves;

and (3) how the particular contribution of each group may be channeled into the life of the whole Association.

QUESTIONS FOR DISCUSSION

1. What is your considered opinion about the importance of being sure your constituency includes significant numbers from all the economic, racial, occupational, nationality and cultural groups of women and girls in the community?
2. What forces in the Association and in the community are hindering the realization of such inclusiveness?
3. On the basis of this report we are planning:
 - a. To continue to work on the following:
 - b. To begin work on the following:
4. What additional help do you need from the National Board?

RELIGION

IN these desperate times everyone is saying, "The only solution is religion." This kind of statement can be used both for good and for evil. It is important to know what we mean.

Unless we are clear about our convictions we only add to the mental and spiritual confusion which is part of the total picture of today's frustration and bewilderment.

Many people are hoping, after a lifetime of neglect of the ministries of religious belief and practice, that they can suddenly lay their hands on something known as "religious resources", like a patent medicine that will cure the acute pain of living in such days as these. This is one reason why, after trying everything else, some are saying, "Why not try religion?" But this whole field of human experience, this structure of belief, emotion, moral direction and social sensitivity known as religion, is religious only as it is rooted in a great and growing faith.

Faith in God and faith in man and in the possibilities growing out of their relatedness, seldom comes overnight. It must be "built in", not "stuck on", and that takes time and thought and practice in the particular patterns and qualities of life that make it religious.

Again, there are people not only who are struggling to gain some hold upon personal faith, but who are hoping for a great religious revival that will arrest the course of national and international evil. Again, their hope is falsely based. It rests upon a fatal division between "individual" and "social". Personal problems cannot find their solution apart from their social aspects. Unless we are willing to look at the personal and social meanings together, there is no answer to their problem.

One of the best ways to clarify and to help solve problems of the individual is for the individual to take a vital and active part in the social changes growing out of present events, and to put into our public life the quality of personal faith.

The seemingly impossible problems of the individual and the seemingly indifferent world, and unresponding universe yield before the efforts made to realize our best selves in the larger life of community and nation.

The religious person is one who studies and practices to experience continually the reality of faith in God, unfailing faith in our fellow men, social responsibility growing out of that faith, moral dependability based

upon respect for personality—our own and others, and spiritual awareness, depth and ardor of purpose which are the fruit of such experience.

QUESTION FOR DISCUSSION

In view of the personal emotional strains of the present world crisis, and the social conditions which contribute to these strains, together with the current confusion in the area of beliefs and moral convictions, what are the points to emphasize in the religious program of the Y.W.C.A. during the next two years?

EDUCATION FOR A BETTER SOCIETY

THE ability of the Y.W.C.A. to achieve its purposes is conditioned by the educational equipment of its members and leadership, and by the methods employed within the organization for continuing the educational process of its constituency.

Professional workers in the Y.W.C.A. and most of the volunteers are graduates of secondary schools; many of them have had the benefit of college and university training. Two hundred and sixty thousand younger girls in Girl Reserve clubs are in school. There are student Associations on 600 college campuses. Thus we both are affected by and may affect the educational system of the country.

The war has already brought about tremendous changes in education. With the return of hundreds of thousands of service men and women, eager to continue or to get an education, other far-reaching changes are certain. The question facing those concerned with the future of the Y.W.C.A. and with our citizenship responsibilities as members of the Association movement, is whether or not these changes will equip persons for full and rich participation in American democracy.

This question has been a battleground since the earliest days of our nation's history. It will continue, so long as man's struggle for freedom and enlightenment continues against the forces of ignorance and fear.

While many people believe that everyone—regardless of race, sex or financial ability—who demonstrates capacity should have full opportunity for education through and beyond high school, there are those who prefer to see education restricted. While many people see the need in higher education for teaching the basic disciplines of history, sociology and economics in such a way as to provide adequate tools for citizens confronted with the grave problems of American democracy, there are others who would make these disciplines serve the interests of a favored few.

It is important also to consider the role of religion in laying the foundation for what we believe and what our attitudes are to be regarding the nature and problems of society. The goals of education are determined by these fundamental beliefs and purposes. The war has aroused acute consciousness of the need of bringing to our problems, both personal and social, the deeper experiences and responses of mind and emotion. This new awareness creates the demand for a more deeply felt and clearly stated

religious outlook upon the whole of life. We are, however, unprepared for the task of working out this revived and renewed religious concern through the institutions of our community and national life. Part of this unpreparedness is lack of knowledge, but most of all it is due to the fact that, as heirs of the Hebrew-Christian tradition, we have only begun to present the just claims of this faith and tradition against a long-held materialistic view of society.

These and other issues of hardly less importance command the attention of all who see in education one of the chief hopes for a better society.

THE PUBLIC AFFAIRS PROGRAM

Adopted by the National Board on December 6, 1944 for transmission to Convention

INTRODUCTION

The Young Women's Christian Association is committed to help bring about a more abundant life for the women and girls it serves. This means that we are bound to make life freer, fuller, happier and healthier for everyone. If such a life is to be realized, it is certain that fundamental changes will have to take place. They can be achieved by an educated citizenry through legitimate legislative channels. More fundamental as a necessity for progress, however, is "more and better Christians taking full responsibility as citizens for the political, social and economic system under which they and their fellows live. There is no hope of establishing a more Christian social order except through the labor and sacrifice of those in whom the Spirit of Christ is active." *

The program of citizenship responsibility which follows has grown out of the needs of the women and girls who work and believe in the Y.W.C.A. They come from many groups, economic, national and racial. They are industrial women, home women, farm women, girls in offices and banks, teachers, women who work in stores and countless other occupations. The program is based on the needs and aspirations of these women and also upon the conviction that a new world can be born if we realize that the opportunities we face are different from and greater than those faced since the dawn of history.

We are fighting a terrible and inhuman war, worse than man has ever fought before. We are combatting a philosophy of life which denies the inherent worth and dignity of the human spirit and the very purpose to which we, in the Y.W.C.A., are committed. We shall win the war; but a military victory is not enough. We must learn cooperation against war and for human welfare. The dangers of fascism are internal as well as external. Racial tensions, poverty in the midst of plenty, perversions of democratic processes in our political life and unwillingness to further international cooperation, demonstrate that the democracy of which we are so proud in the United States is threatened. The way in which our

* From *Christianity and the Social Order*, by William Temple, former Archbishop of Canterbury (Penguin Books).

government and we ourselves act today will determine the philosophy and policies of tomorrow. Only by conscious effort on all our parts will democracy go on living. If we love democracy and want it badly enough we can have democracy. It lies with those in whom the Spirit of Christ is active to make that effort.

THE RECOMMENDED PROGRAM

I. Civil Liberties and Democratic Rights

Civil liberties are denied to millions of human beings in a world at war. In one of the few countries in which liberty and freedom remain,

We will:

Uphold and vigorously defend freedom of religion, of speech, of the press and of assembly, and all other rights guaranteed by the Constitution of the United States;

Work to secure in reality for all people the rights guaranteed by the Constitution, the Bill of Rights and Supreme Court decisions, regardless of race, creed, color, sex or national origin;

Work to eliminate the poll tax, white primaries and other devices or practices which prevent the exercise of the franchise;

Work with Catholics, Jews and Protestants and with people of other religious faiths to stem the tide of religious intolerance.

II. International Relations

World Organization

The United States must assume its full responsibility in the great task of building a world order based on law which will promote the common welfare, secure justice and freedom for all peoples and banish war from the earth.

We will:

Uphold, as an immediate necessity, acceptance by the United States of membership in the United Nations Organization and full support of its principles as a step toward the greater development of international organization.

We urge that the United States work in the United Nations Organization for peaceful change of conditions which become unjust and which might otherwise lead to war.

Policy Toward Germany and Japan After Victory

Recognizing that at the present time there are no adequate means of judging the extent of constructive and democratic forces in Germany and Japan, we cannot outline long-range policies toward these nations. We accept these guiding principles:

The objective of all discipline and restraints should be not only to prevent new aggression by these nations but also to aid them in achieving self-respecting and law-abiding membership in the community of nations. Punishment of war criminals must be free of vindictiveness and in accordance with justice.

Controls established over Germany and Japan should be lifted after clear proof that these nations have abandoned their philosophy of aggression. Admission of Germany and Japan into the United Nations Organization is desirable as soon as practicable.

Armaments

Fulfillment of our obligations after the close of the war will require considerable armed strength. One objective in attaining security against war through the United Nations Organization, however, must be to allow lightening of the burden of armaments, so that resources now needed for war may be devoted to social welfare.

We will work:

For extension of control over armaments, including war industry, by the United Nations Organization as it progresses toward the achievement of collective security;

For control by the United Nations Organization of air and naval bases outside the continental borders of its members.

Universal Peacetime Military Training and Service

We will work against the enactment, during the war, of legislation providing for a universal peacetime military training and service program for the following reasons: (1) A more reasoned study of military needs can be made in peacetime, when emotions are less acute and when the precise nature and strength of armaments needed for national defense and fulfillment of international obligations are known. (2) Careful scrutiny of other possible plans for national defense should be made particularly in the light of relationship between manpower and modern

methods of warfare. (3) Those serving in the armed forces should have the opportunity to register their opinions. (4) Achieving of an effective United Nations Organization would be jeopardized.

International Economic Reconstruction

A world economic order must be established and maintained which will provide progressively higher living standards for all people, reduction of excessive trade barriers and the encouragement of the freest possible flow of trade among nations. All nations must have access on equal terms to the trade and raw materials of the world. Economic rehabilitation of Germany and Japan through the functioning of this principle is in the interest of peace.

We will uphold:

Extension into the period of peace, or adaptation for peace, of instruments created for purposes of war cooperation;

Development of the International Labor Organization and the Economic and Social Council of the United Nations Organization;

International action in such fields as food and agriculture, monetary questions, transportation, communications and health.

Ratification of Treaties

The present constitutional requirement by which two-thirds of the Senate must ratify treaties is outmoded and hinders international cooperation necessary to develop world order.

We therefore:

Favor an amendment providing for a simple majority vote of those present, either in the Senate alone, or in both the Senate and the House of Representatives.

The "Good Neighbor" Policy

We believe that the United States, in cooperation with Latin America, should extend and develop the "Good Neighbor" policy so that relations among all nations of this hemisphere shall be based on mutual respect.

Human Rights and Racial Equality

We hold that nations in their dealings with each other and in their treatment of their own peoples should respect human rights and funda-

mental freedoms for all men. We urge that the peace treaties recognize the equality of all races.

Colonies and Other Non-Self-Governing Peoples

Nations now controlling non-self-governing peoples should be responsible to the United Nations Organization for the elimination of exploitation and for carrying out and extending definite pledges of self-government. Colonial territory taken from Axis nations should not be controlled by any single country, but by all nations acting through the United Nations Organization.

Refugees

We reaffirm our pledge to cooperate with other agencies, governmental and voluntary, in the promotion of such humanitarian action as will ameliorate the lot of refugees throughout the world.

International Education

Recognizing the importance to international understanding of both education within each nation and a free flow of information between nations,

We urge:

The establishment of an international organization for education to suggest improved educational standards, to clarify educational aims, to foster intercultural fellowship and understanding.

III. Social and Economic Welfare

Economic Planning

The widest use of our natural resources and inventive genius must be made to achieve full production and full employment for all persons who want and need work regardless of race, creed, color, national origin, or sex, at equal pay for equal work. Planning by all groups will be essential: industry, large and small, labor, agriculture, consumers, professional and white-collar workers in cooperation with the efforts of government (national, state and local).

We will:

Support efforts to insure wages high enough to encourage widespread distribution and consumption of goods and services;

Uphold a flexible price structure designed to secure the benefits of mass production and encourage investment;

Support measures to bring about stability of investment and the maintenance of legitimate profits;

Support a tax structure which does not impair full employment and full production. Tax measures should be just and bear a close relationship to ability to pay;

Uphold rationing and price control as long as is necessary following the cessation of hostilities in order to assure the fair distribution of essential commodities at home and abroad;

Support federal legislation for agencies and appropriations which will help state and local units extend beneficial education, work and health projects;

Support plans for an orderly transition from war to a peacetime economy;

Support plans for slum clearance and low-cost housing.

Trade Policies

In order that substandard wages may be eliminated and the purchasing power of all people increased,

We will work for:

Policies that will increase our foreign trade and raise the standard of living in all countries;

Legislation that will remove such monopolies, international cartels, and patent laws as now block production, distribution, fair trade and fair competition;

Enforcement of antitrust legislation.

Labor

We will:

Uphold the right of all persons to organize for their own and the common good, especially through giving aid and encouragement to the industrial, white-collar and household workers in the Y.W.C.A. constituency in their efforts to build a vigorous and responsible labor movement;

Support cooperation between labor and management so that the present high level of production may be maintained and increased wherever possible;

Uphold the right of all workers to bargain collectively. We will cooperate in efforts to secure and maintain a decent standard of living, reasonable hours and good working conditions;

Uphold the right and duty of labor, as of all other groups, to educate for responsible political activity and citizenship.

Child Labor

In order to safeguard the welfare of children and prevent the general undermining of labor standards,

We will work for:

Strict enforcement and improvement of existing state child labor laws;

Enactment of laws in states where there are none;

Ratification of the Child Labor Amendment to the Federal Constitution;

Strict enforcement of the Fair Labor Standards Act.

Rural Problems

The security of working farm families must be safeguarded, and democratic institutions, such as the church, the school and civil liberties, preserved and strengthened.

We will:

Support measures designed to remove rural inequalities in education, health, housing and other essential social services;

Support measures to give agricultural wage laborers the security, protection and appropriate advantages within the law equal to that afforded to urban workers.

Women Workers

We will:

Uphold the right of all women to work according to their abilities with equal pay for equal work;

Oppose the Equal Rights Amendment as unnecessary and not beneficial to women workers;

Continue to work for special legislation, national and state, as is necessary from time to time in order to guarantee protection to both men and women workers.

Social Security

We will work for:

Extension of social security benefits to groups not now covered; farmers, domestic workers, employees in small business firms, professional workers, self-employed individuals, employees in nonprofit institutions and government workers;

An adequate scheme of public assistance to those in need on the federal, state and local level in order to supplement the social security program;

Extension and equalization of unemployment compensation benefits at a higher minimum level by state and federal governments;

An adequate program of health insurance.

Employment, Training and Vocational Guidance

A strong, permanent, national employment service is essential to make sure that available workers and available jobs are brought together.

We will work for:

Continuation of the United States Employment Service and for appropriations necessary to administer its program effectively;

Extension of vocational guidance within the framework of the United States Employment Service;

Equality of training and job opportunity for all people regardless of race, color, creed, sex or marital status.

Consumers

We will encourage the participation of our members in the cooperative movement and other organized efforts to deal with the interests and problems of consumers.

IV. Minority Groups

Our contribution to a world order, in which the administration of justice and the participation of all peoples must be on the basis of racial equality, depends upon what we accomplish in community relations at home. The integrity of our democracy is tested by its treatment of minorities. As an interracial, intercultural organization committed to the principle of racial equality,

We will work to:

Insure full educational, vocational, cultural and economic opportunity to minorities;

Achieve the integration and full participation of minorities into community and national life;

Eliminate those barriers which segregate minorities from their fellows—both materially and spiritually—in housing, transportation, education, worship and recreation;

Support immigration and naturalization policies free from racial discrimination.

We recognize the importance of government policies in the development of democracy.

We will continue to:

Urge federal, state and local governments to

- a. Eliminate discriminatory practices toward minority groups;
- b. Include adequate minority representation in policy-forming and administrative functions;

Urge the federal government to

- a. End segregation and discrimination in the armed forces;
- b. Request the Army and the Navy to end the policy of requiring the segregation of the blood of Negroes in the Red Cross blood bank;

Support legislation for the elimination of discrimination in employment, such as a Permanent Fair Employment Practices Commission;

Work for state legislation and local ordinances based upon the principle of racial equality, and for adequate appropriations for their administration and enforcement.

The Negro

The Negro represents the largest ethnic minority in the United States and the group for which racial tensions are most acute. Our program will therefore put special emphasis on this group.

The Japanese-American

We will work for the restoration of full constitutional rights and privileges of Americans of Japanese ancestry and the payment of indemnities for economic loss incurred by virtue of their forced removal from their homes by the federal government.

We will support the federal program of resettlement of Japanese-Americans in those areas from which they were removed and throughout the country.

The Oriental

We will support legislation to place India and the Philippines on an immigration quota basis and be alert to the inclusion of other Orientals.

The Mexican and Latin-American

We will support measures for a long-term program directed toward resettlement and rehabilitation of migratory workers and for the regulation of future migration between the United States and other American Republics.

We will assist in the adjustment and assimilation of citizens of Mexican and Latin-American ancestry into our national life.

The Foreign Born

We will work for the enactment of legislation which will make it possible to administer our immigration and deportation laws so as to prevent unnecessary hardships and injustices to individuals.

We will oppose demands for cessation of all immigration into the United States and work for a policy based not only on our own needs but also on human welfare.

The American Indian

We will cooperate in a program of education and legislation relating to wardship and Indian participation in American life.

V. Education

We reaffirm our belief in equal educational opportunity for all people of the United States, and will support legislation to bring this about.

We will work for the improvement of educational standards in relation to teacher training, salaries and curricula.

VI. Public Health

Accepting the principle of the right to good health of every citizen in a democracy, we reaffirm our purpose to cooperate with the government and other agencies to make available to all people equally adequate health services and low-cost medical care. Inherent in such a program would be work on the prevention and control of disease and the protection of maternal and infant welfare which includes education on planned parenthood through public and private clinics under authorized medical direction.

VII. Special Problems of Youth

In considering the above program the special problems of youth should always be remembered. Policies should be established which will provide more adequate and more closely coordinated educational, recreational and economic opportunities for youth.

We will work for:

More adequate recreational facilities for young persons including the fuller after-school use of school buildings;

Federal, state and local planning designed to provide adequate educational and work experiences;

Establishment of a special division for youth in our public employment agencies, and more adequate vocational and educational guidance for all youth, in order that they may develop their skills and abilities and become intelligent and responsible citizens in our democracy.

VIII. Law and Order in a Free Society

As an interracial organization we will support efforts to secure protection by federal and state legislation against lynching and other forms of mob violence, and work for equal enforcement of law as it applies to all groups in the population.

QUESTIONS FOR DISCUSSION

1. What is your considered opinion of the principles * underlying the Public Affairs Program?
2. In your estimation, has the Public Affairs Committee of the National Board picked up on the crucial issues of the day? If not, what would you suggest as additional issues needing consideration?
3. Immediately following this meeting, on what will your Public Affairs Committee work? What kind of help shall you need from the National Board?

* For principles underlying the Public Affairs Program, see *Work Book*.

RELATIONSHIPS WITH OTHER ORGANIZATIONS

THE experiences of these war years have pointed up the growing realization that this is an era of cooperation and togetherness. We see that our progress as an organization in the years ahead, as well as the strength of our contribution to the social and religious scene, depends largely on the wisdom and skill with which we choose and pursue our cooperative relationships with other agencies and groups of agencies.

From its beginning the Y.W.C.A. has been closely related to the World's Y.W.C.A. and to the World's Student Christian Federation. Not only have these relationships brought enrichment and stimulus, but it is clear that the distinguishing characteristics of the Y.W.C.A. in both general and student work as an international Christian women's movement derive from and are sustained by these close, organic relationships.

In both the national and the local scene, cooperation with the Federal Council of the Churches of Christ in America, the individual Protestant denominations and church groups, such as the Foreign Missions Conference and the United Council of Church Women, are of continuing importance. The inclusion in our membership or constituency of numbers of women and girls from other than Protestant churches lays upon our leadership the responsibility for understanding the church relationships and backgrounds from which these women and girls come.

The National Board has in these recent years had fruitful and important relationships with other religious groups, particularly through the United Service Organizations and the National Conference of Christians and Jews, and these relationships have in turn affected the local Associations.

New factors are affecting our relationships with the Y.M.C.A. Our common origins and our deeply rooted and inherent common interests as well as the membership character of both organizations make working relationships with the Y.M.C.A. natural and helpful to both organizations. During its more than eighty years of experience in this country the Young Women's Christian Association has been, in the main, an urban movement, with little work in smaller places. The taste for a simpler plan has come to a certain extent to the organization, as well as to local communities through the experience with the U.S.O. Today communities seem equally concerned for girls as for boys, and they are unwilling to organize recreation or other community work for boys alone but from the beginning wish to have girls a part of whatever plans are made.

One of the ways of meeting these questions of new organization and extension, particularly in the smaller communities, in the immediate future is to work with the Young Men's Christian Association. Such cooperation will involve working together in many different patterns ranging from co-operation in program projects and the use of certain common facilities through joint buildings to the possible joint operation in small communities of the two Christian Associations.

It is important to continue the practice of counseling with and sharing information with other organizations in the areas of community problems such as recreation and housing; with government agencies, particularly on questions relating to the employment of women; women's organizations; labor movements; intercultural grouping; social agencies; youth organizations; and groups concerned with peace, other international questions, race relations and other subjects related to the building of a Christian society. Such consultation will in some cases lead to joint action on specific questions and should furnish the substance of valuable program material.

During the war years, through the U.S.O., the American War-Community Services and the World Emergency and War Victims Fund there has been much experience in cooperative enterprises involving joint operation at the national or local level or both. This experience brings into clear view the differentiation between (a) cooperative relationships for counseling and sharing information with or without occasional common action on specifics, and (b) actual operational cooperation at the local and national level.

This experience in operational cooperation in the war programs may in the future lead to the proposal for operational cooperation in regular ongoing work. Any proposals of operational cooperation in regular work should be considered with caution. It is obvious that such ventures involve much time and labor on the part of board and staff members and that the setting up of cooperative operating units involving only one function of the Y.W.C.A. would tend toward destroying the wholeness of the movement.

In the local community the Y.W.C.A. has a responsibility for sharing in projects of community organization and welfare and in cooperating with agencies and groups of agencies in a pattern which often does not parallel, either in type of cooperation or in agencies concerned, the cooperative activities of the National Board. Membership in the Community Chest or Finance Federation and in the Council of Social Agencies offers a responsible opportunity to share in building a form of local planning

organization that gives the advantages of working together and also the opportunity for free development of agencies along the lines of their particular genius and experience. The Y.W.C.A., because of its long history of relationships with the labor movement, can by its confidence in industrial workers assist in the present desire to include representatives of labor both in community planning groups and on the policy-making boards of social agencies. The opportunity has come to look upon industrial workers as members of the whole, not as a group apart from the general social and welfare interests of the community.

There is frequent opportunity also to cooperate effectively with government agencies in such fields as housing, health and recreation. All these developments affect local Y.W.C.A. programs, and call for a continuing process of truing up our work plans to the needs of women and girls in each locality and to the particular resources and skills of the Y.W.C.A.

In the local community, as well as nationally, there is the continuing problem of the amount of time and energy that board and staff members can put into cooperative ventures and at the same time maintain the strength and vitality of our own movement which alone will make co-operation worth while.

WORK IN OTHER COUNTRIES

THE same issues and tensions that affect the life of women in the United States of America manifest themselves in comparable ways in other countries. The same problems, seen through the eyes of other nationals, sometimes have clearer outlines and gain a new perspective. The international and interracial, interfaith and intercultural practices of the Y.W.C.A.'s in the U.S.A., as a member in the World's Y.W.C.A., have a direct bearing on the policies of the Foreign Division as it carries out the program of the National Board for service in other countries.

THE FOREIGN DIVISION PRESENTS AS ITS IMMEDIATE EMPHASES:

1. Common understanding of political, economic, religious and social issues that affect the life of women and the development of the Association in the various countries within the World's Y.W.C.A. and study of these problems in areas where as yet no Association has been formed.
2. A postwar plan based on the expressed needs and desires of other national Associations with a view to strengthening these movements particularly through:
 - a. Training and development of indigenous leadership by projects both in the U.S.A. and abroad;
 - b. Financial support for rehabilitation and special projects during a period of adjustment and reconstruction;
 - c. Loaning of American secretaries as requested.
3. Cooperation with agencies and institutions working toward similar ends.

QUESTIONS FOR DISCUSSION

1. In regard to the number of countries to be helped shall a postwar plan be extensive (some help to many countries) or intensive (concentrated help for a limited few)?
2. In what areas would knowledge or experience in other countries help with understanding local and national problems in the U.S.A.?
3. Could greater financial support for this postwar plan be found?

FINANCING THE PROGRAM OF THE NATIONAL BOARD

RAISING money for the National Board is a continuous process. While we are raising funds in one year, we are looking ahead to the requirements for the following year. While counting dollars during one moment, we must be spending them in the next. Through careful budgeting and with the help of the pledges of local Associations we insure that steady flow of funds which makes possible the sustained work of the National Board at home and abroad. Always we see more program needs than there are pledges to cover these needs. Program must expand if the organization is to continue to grow, and this fact means that the National Board must meet a higher goal.

The demands which will be placed upon the Y.W.C.A. to carry on where war funds leave off, place great responsibility upon the National Board. Through special war funds we have been able to develop extra services for war industry communities, with or without Y.W.C.A.'s, and to strengthen the war work of the Y.W.C.A.'s on four continents. Believing in strengthening this phase of our work, we know that we must continue. We know that in order to continue we must have more money and we must act now, for already the additional demands are at our doorstep.

Methods recommended by the last convention as money-raising techniques have been followed by the National Board in raising the annual contribution requirement from the three sources: from Associations, from Association members and groups for world fellowship, and from individuals.

During the past five years there has been an increase in the number of contributing Associations as well as a general increase in the amount contributed by Associations. But the gap between the quotas assigned and the quotas met still remains a very large one. Student Associations have shown the same trends in increasing their contributions, but they are still far below their goal.

Interest in the Y.W.C.A. program overseas, especially during these war years, has been evidenced by the increase in giving from Association members and groups, designated for world fellowship. The percentage increase in these funds has been greater than the increase in budgeted appropriations. However, there are still approximately one-fourth of all the

community Associations which do not contribute to world fellowship at all. If the Y.W.C.A. is to continue to grow as a membership organization, an international fellowship, it is important that substantial support come from its members. Such financial support is one of the chief securities of the independence of the organization.

Individual gifts constitute an important part of the National Board contribution income, and during the years the number of individuals giving directly to the National Board has steadily grown. It is important to increase the number of givers in order to spread the base of support which is in keeping with the trend of the times, and points to the necessity of finding more and more workers throughout the country willing to assume responsibility for securing funds.

QUESTIONS FOR DISCUSSION

The National Board recognizes the following as its most important considerations this year in the raising of more funds:

1. How can the National Board provide for more adequate interpretation of the national program to Y.W.C.A. Boards of Directors and Community Chests? By what means can we attain greater local budget appropriations for national support?
2. How can the Y.W.C.A. membership develop greater individual responsibility toward world fellowship giving?
3. How can more workers be secured throughout the country for obtaining additional individual gifts?

THE STUDY OF INTERRACIAL PRACTICES IN COMMUNITY

Y.W.C.A.'s

PRESENTATION OF THE STUDY TO THE NATIONAL BOARD

The Study of Interracial Practices in Community Y.W.C.A.'s was presented to the National Board on January 5, 1944, by Mrs. William L. Tucker, chairman of the Interracial Study Commission which had been responsible for its direction. The board voted to receive the report and to "make provision for necessary study by the National Board and local Associations in preparation for its transmission to the next convention."

THE ENABLING PROCEDURES

The following steps in line with the board's action gave opportunity for study, discussion and experimentation during the spring and early fall:

Mrs. Henry A. Ingraham, president of the National Board, transmitted the study to the Associations with the request that each Association appoint an interracial committee to study the report in the light of the local situation and present to the board "concrete proposals for forwarding your commitment to our common purpose of helping to make true a greater sharing of life's abundance."

The regional conferences, meeting in the four regions, gave prolonged and careful consideration to the study.

A committee was set up at the National Board under the chairmanship of Mrs. Edward W. Macy to study the report in relation to the board's policies and practices and to recommend further action to the board.

Responsibility for determining the broad outlines of follow-up and convention preparation was assigned to a threefold committee, made up of the Executive Committee of the National Board, the Interracial Study Commission and the committee (see preceding paragraph) working on the recommendations addressed to the National Board.

After a reminder in June, Mrs. Ingraham wrote again to community Associations in October, asking them to report on their study of the material, the comments adverse and favorable that had been made on it, and any forward steps they might have taken experimentally.

THE REPORTS FROM COMMUNITY ASSOCIATIONS

By the first of December, 108 Associations had been heard from, divided on a regional basis as follows:

Eastern	33	(140 Associations in the regions)
Central	28	(141 " " " ")
Southern	38	(83 " " " ")
Western	9	(56 " " " ")

In all but a few instances, the letters were signed by an officer of the Association or the chairman of the special committee appointed to receive the study. This evidence of board participation in the study process was encouraging; there was not an equally clear-cut picture of the degree to which the electorate, the constituency groups and the representatives of minority races had taken part in the deliberations and shared in the conclusions. That there was a considerable volume of such sharing is certain, but just when and where is often not stated and not revealed by internal evidence.

The nature of the substance of the reports was as diversified as are the Associations themselves. The majority of the reports treated the study itself in the briefest fashion and moved on to an application of its recommendations. Excerpts from the reports appearing in the *Woman's Press* indicate in more detail the nature of the comments.

The greatest range of approval and disapproval appears in the reports from the Southern Region. Inability to give an exact number of favorable and unfavorable reports arises from the fact that several statements include both agreement and disagreement in fairly even proportions. However, with this qualification, it seems fair to say that between twenty and twenty-three Associations in the region stated favorable attitudes and a desire to move ahead in line with the study recommendations. On the other hand, between fifteen and eighteen expressed attitudes unfavorable to the study and to the action of the National Board in "dealing with such a controversial subject in wartime".

With one exception, all the dissenting reports came from Associations in the Southern Region; but one must remember that many Associations have not replied and that there were probably a minority who did not view the study favorably, even in some of the Associations that accepted it most enthusiastically and that so recorded their attitude.

Reports are still coming in and are expected to continue to come as more Associations complete the study process.

WHY THE RECOMMENDATIONS HAVE NOT BEEN STREAMLINED

During the spring there were frequent--and, it seemed to the commission, reasonable--complaints that the recommendations were often partially overlapping since several enunciated the same principle but in relation to different groups. Recommendations 6, 24, 27 and 29 were a case in point.

The commission had started a streamlining process when the reports from Associations began to come in. It was then evident that the grouping of the recommendations to parallel the chapters also had value, and the Associations had become so used to dealing with the recommendations in their present numbering that any change might be more confusing than helpful. It was, therefore, decided to hold to the original order of the material.

REVISION OF THE RECOMMENDATIONS

Of the recommendations related to practices (as contrasted with Basic Recommendation 1 to community Associations), three received adverse comment in a sufficient number of reports to call for reconsideration by the commission. These were Nos. 6, 18 and 24; in each instance the wording has been revised.

No. 6, *old form*: That members of the board be nominated from those committed to the Purpose with knowledge of its implications of inclusiveness; that the board's representativeness and understanding be further increased by the inclusion of individuals whose experience gives them special insight into the problems of Negro women and girls as citizens, as workers and as members of social groups.

No. 6, *new form*: That members of the board be nominated from those who are in agreement with the Purpose and who will seek its fulfillment to the end that all parts of the Association move toward inclusion of women and girls on equal terms regardless of race; that the board's representativeness be further increased by the inclusion of individuals whose experience gives them special understanding of the problems of Negro women and girls.

No. 18, *old form*: That Associations located in communities where children attend the same schools, move immediately to function on the basis of the inclusion of Negro and white younger girls in the same groups regardless of race, and that no new groups be set up on a racial basis.

No. 18, *new form*: In communities where children of different races attend the same schools, Girl Reserve clubs and other younger girls' groups should be open to all girls regardless of race. Associations are urged to move immediately toward this kind of grouping. Such factors as interests, individual needs and age of younger girls should be the basis on which new groups are organized.

No. 24, *old form*: That, since those in volunteer leadership positions influence the interracial development of the Y.W.C.A. in important ways, the Association's inclusive Purpose be clearly defined to all prospective volunteers; that those individuals be recruited who can subscribe to its inclusive Purpose; that qualifications of volunteers be carefully evaluated in terms of the ongoing interracial development of the Association and of the liberalizing elements in the community; and that the areas of qualifications include capacity for growth in social vision, appreciation of or acquaintance with various community groups within the community as a whole and a sense of personal responsibility toward a group objective.

No. 24, *new form*: That present and prospective volunteers be asked to serve only after the interracial nature of the Y.W.C.A. has been interpreted to them and they have signified their desire to participate in such an organization; and that capacity for growth in insight and understanding of social and religious values be emphasized as a qualification for service.

The reasons for the change can be simply stated. Recommendations 6 and 24 deal with the qualifications of board members and the more comprehensive category of volunteers in general. The comment of the Associations who criticized the wording, was that it seemed to call for the recruiting of only those volunteers who could "sign on the dotted line", who could subscribe wholeheartedly to the full implications of an "inclusive" Association. This degree of commitment, the letters said, was contrary to the recognized fact that most volunteers grow in understanding and acceptance through the period of volunteer service. The commission agreed that this was so and that it represented a process not only true to fact but highly desirable. While both Nos. 6 and 24 have been reworded to allow for this growth, it should be noted that, in the view of the commission, board members should be expected to be more fully in accord with the implications of the Purpose than volunteers in general since, by recognized good practice, board members are drawn from those who have had previous Y.W.C.A. experience. Presumably by the time

they are ready for board membership, their experience in working in an interracial organization and their opportunities for personal association with individuals of different races should have developed that insight and understanding which Recommendation 24 stresses as an essential outcome of growth.

The commission did not consider equally valid another criticism of these two recommendations: namely, that they make attitudes on race the sole or main criterion for membership on committees or board. It seemed clear to the commission that a study related to the interracial implications of the Purpose, would naturally relate its recommendations to the prescribed area, and would not be under obligation to indicate everything that the Purpose implies. It is clear to all that the Purpose can be rightly interpreted to cover everything that is included in the two great commandments. Obviously, the relation between those of different races is only a fraction of the full meaning. What the commission points out, is that it is an essential element.

Number 18 was changed because its wording was capable of misinterpretation and because what it seemed to some to recommend, was at variance with good group work practice.

Most Associations understood clearly the first part of Recommendation 18. There were many who interpreted the latter part which deals with the formation of new clubs to mean that under no circumstances and regardless of good group work practices could there ever be a club which had all members of the same race.

What Recommendation 18 implied was rather that clubs should not be formed on a basis which discriminates against girls of any race. It is as valid a group work plan to state that clubs should not be closed to members of any race as it is to say that it should not be closed to girls of like interests and needs.

The restatement of this recommendation aims to emphasize the fact that Associations in communities where the schools are interracial should begin now to take the first steps toward the formation of Girl Reserve clubs and other younger girls' groups on the basis of such factors as the needs and interests of girls of all races.

HOW TO USE THE RECOMMENDATIONS

Some of the comments on the recommendations make it clear that not every reader has recognized the fact that the recommendations parallel and are drawn from the chapters. If the Contents page is consulted, it

will be immediately clear that each chapter has a corresponding section of recommendations, and that the headings are the same. For instance, Recommendations 4 and 5 relate to the chapter on "The Electorate of the Y.W.C.A.", beginning on page 24 of the study; 6, 7, 8 and 9 relate to the chapter on "Administration in an Interracial Organization", beginning on page 33, and so on.

If the recommendations and the chapters are studied together, certain misconceptions will be avoided. For instance, there has been a tendency to associate Recommendation 15 with questions about the organization of branches. Actually, it is related to the chapter on "Program and Services" and is intended to apply to group work departments. On the other hand, branches as structural units are treated in the chapter on "Special Channels for Integration" and in Recommendations 11, 12 and 13.

The section on "The Branch" in the body of the study (pages 46-51) is brief but illuminating, and should certainly be read for a clear understanding of Recommendation 12. Such a perusal will make it clear that it is neither stated nor implied that branches should not be continued or that new branches should not be opened in the areas where rigid segregation obtains. Stress is rather laid on the way in which a branch operates, since experience demonstrates that a branch may be an instrument either of separation or of integration. Attention is also called to the unwisdom of an attitude that branches represent a pattern that must be projected "inexorably into the future".

On the other hand, as related to areas where segregation is not rigidly controlled, Recommendation 12 does urge each Association with a racial branch to ask itself whether the time has not come to consider the possibility of maintaining work for the total community without a racial branch. At this point it reflects an attitude which has been definitely stated in seven local reports to date, and on which five Associations have acted.

THE APPLICABILITY OF THE RECOMMENDATIONS TO ASSOCIATIONS IN DIFFERENT KINDS OF COMMUNITIES

In wording the recommendations, the commission made every effort to indicate its recognition of the fact that some Associations are located in communities where segregation is legally controlled; and others, in communities where custom maintains an almost equally rigid separation of the races. The artificial language of recommendations does not lend itself easily to fine distinctions or exact qualifications; and some misunderstanding has resulted.

It may be helpful then to note:

1. That in Recommendations 12 and 16, it is specifically stated that the recommendation does not apply to the community where legal segregation obtains; and in Recommendations 11, 17, 18 and 23, by carefully noting the kinds of communities and Associations where the proposals may be applied, it is made clear by implication that they do not apply to Associations in rigidly segregated communities.
2. Recommendation 20 would also not seem applicable, because illegal, to communities with a legally controlled segregation pattern. The same cannot be said, however, of the Associations where community mores determine a generally biracial system since some of these Associations do operate successfully interracial cafeterias, camps and health education classes. So far as the records show, none of them has interracial housing.

OBSTACLES TO PROGRESS IN INTERRACIAL PRACTICES

The reports from Associations indicate that the obstacles to progress in the Y.W.C.A. are much the same as in the general community life of the United States. Perhaps it would be more accurate to say that there is only one major obstacle—attitudes of mind.

With very few exceptions, so far as Y.W.C.A. white leaders are concerned, there seems to be agreement that Negro citizens have not had fair opportunities in many aspects of community life. They have not had justice in employment, education, social services, recreation, and the like. These areas of discrimination have some reference to the inner life of the Y.W.C.A. since the Association operates in the community but they cannot have their major correction there. Further, if one reads the reports aright, there is some shading in attitudes between those who have urged *increased* opportunities for Negroes and those who have advocated *equal* opportunities. Two, but only two, Associations write that in their view Negroes do not have equal capacity with white people and, therefore, cannot make use of equal opportunity.

This general desire for justice, whatever its scope, expresses itself in a variety of ways in the Y.W.C.A. The majority of Associations in every section of the country have made great progress in increasing opportunities for women and girls of all races to share in the advantages that the Y.W.C.A. has to offer. Here again there is evidence of more sensitivity in some Associations, less in others as to whether or not the sharing is to be on equal terms.

The great difference of opinion, the point at which new attitudes and old ones rise to the surface with the greatest force and emotional coloring, centers on whether sharing in the Y.W.C.A. shall be on a biracial or interracial pattern.* The opinions voiced in the majority of the reports favor an interracial fellowship in the Y.W.C.A. even though, as many are careful to state, the full expression of such a relationship may involve a long and uphill job. Those who feel that the biracial system must be maintained, advocate it for a variety of reasons; some feel that communities will always insist on it, whatever Associations may wish; others, that such an arrangement is truly best for the peoples of all races and that segregation can be eventually freed of discriminatory practices.

Another variation appears frequently in the Associations that do not agree with the findings of the study. Some Association leaders are willing to abandon all forms of segregation except social segregation. This distinction is one which should be regarded as significant even by those who do not understand it. So far as the internal evidence of the reports goes, this view does not necessarily rule out such acts as sitting on the same board or participating in the same meeting. It tends rather to be related to purely personal acts, commonly the marks of personal friendship, such as having tea together or visiting in one another's homes.

In all that has been written in this section, it is symptomatic of our situation that allusions to opinions relate primarily to white persons. The fact that the study was based on the theory that Associations are or should be treated as wholes, has precluded any effort to make a separate approach to Negro branches for a registering of opinion. Thus, even in the Y.W.C.A., the views of the Negro minority are not fully known. Several of the Associations maintaining that the biracial system is best for all parties to it, said that both Negro and white leaders held the same view. On the other hand, the personal interviews with individual Negroes during the course of the study revealed that the great majority of Negro representatives desire "full integration" as a goal even though they see that the process of integration may mean some temporary discomfort and unhappiness for themselves.

There is every indication that, for the majority of Negroes, the intimate social life and opportunities for developing a group leadership within the branch setup are subordinate goals to the achievement of respect and equality of opportunity as persons assuming full responsibility in all aspects of our common life. They consider the sincerity with which the

* For further data, see "The Core of America's Race Problem", *Public Affairs Bulletin* 3, Series 9, on segregation.

Association pursues its inclusive purpose as an indication of the degree to which they may be assured equal opportunity to progress and to develop leadership within the interracial framework of the Association.

PLAN FOR CONTINUED EFFORT

The Report of the Study of Interracial Practices is not included in the items for discussion at this time because the nature of the material clearly calls for *convention* consideration. When we are intent on moving ahead in such an important and controversial area, we can do so satisfactorily *only* when we can discuss in a common forum the range and divergencies in Association attitudes, and come through to a common will.

The National Board earnestly hopes that all Associations will make good use of the period before a convention can be held in continuing to review their practices and in taking such forward steps as may seem desirable in line with the study recommendations. For its part, the National Board will continue to furnish material describing actual practice in some Associations that may be suggestive to others. It will also, at a later date, give special help to Associations that are working on Recommendation 35—the recommendation for cooperative action in interracial effort in the community.

THE ACTION OF THE NATIONAL BOARD

On December 7, 1944, at the full meeting of the National Board the following action was taken:

"That the National Board transmit the Study on Interracial Practices to the convention with a preamble which shall state that the National Board has carefully studied the commission's report and has been stimulated to review and enunciate anew, in accordance with the Guiding Principles of the 1936 Convention, its own interracial policies and practices, and that it has also adopted for itself an Interracial Charter which it is forwarding to convention."

The Interracial Charter is herewith presented.

THE INTERRACIAL CHARTER OF THE NATIONAL BOARD

The Young Women's Christian Associations of the United States since the early days have recognized their role in society as an organization for all women and girls, and particularly those who by reason of economic, cultural or social environment have not had opportunity to make their full contribution to the common life. To them the Association may potentially be, and often has been, a bulwark against unfavorable circumstances and a channel of creative endeavor.

Today racial tensions threaten not only the well-being of our communities but also the possibility of a peaceful world. Women of the minority races in America form more than one-tenth of the Association constituency, and have a direct claim to the organization's understanding and support. That this responsibility has been recognized and accepted is clear from the evidence of succeeding convention actions. In 1936, the convention voted that

"Associations should continue to work for the building of a society nearer to the Kingdom of God by attempting to create within the Association a fellowship in which barriers of race, nationality, education and social status are broken down in the pursuit of the common objective of a better life for all."

This fellowship without barriers of race, this better life for all, is an accepted goal which we of the National Board strive to achieve. We shall be ever mindful of the variation in the number and range of difficulties to overcome and opportunities to progress. Wherever there is injustice on the basis of race, whether in the community, the nation or the world, our protest must be clear and our labor for its removal, vigorous and steady. And what we urge on others we are constrained to practice ourselves. We shall be alert to opportunities to demonstrate the richness of life inherent in an organization unhampered by artificial barriers, in which all members have full status and all persons, equal honor and respect as the children of one Father.

As members of the National Board, we humbly and resolutely pledge ourselves to continue to pioneer in an interracial experience that shall be increasingly democratic and Christian.

THE COMMISSION ON EXPERIMENTATION IN ADMINISTRATION IN HEALTH EDUCATION

THE National Board received the report of the Commission on Experimentation in Administration in Health Education on June 7, 1944, and voted to place it on the agenda of the next convention. Two copies of the report were sent to the president of each community Association, on June 27, 1944. At that time attention was called to the fact that the first seven recommendations relate directly to work in community Associations. The eighth recommendation must be considered carefully and will be voted upon at the next convention.

The National Board suggests that all groups in local Associations who have joint concerns in the report of the Commission on Experimentation in Administration in Health Education study this report carefully. All groups who have these common interests in the field of health education will then be ready and better able to discuss the details of the commission report when it is presented at the next convention.

In the interim since this material was sent to Associations, much experimentation has gone on. If at a later time you choose to record your experimentation and your findings, this will provide more material to share with Associations at the time of the next convention.

THE CONSTITUTIONAL COMMISSION

THE Constitutional Commission, requested by the 1940 Convention at the recommendation of the Committee for the Standards Study, began its work in 1941. The commission reviewed the present constitution in the light of the Standards Study, and in doing so turned up many inconsistencies between the constitution of the Y.W.C.A.'s, the charter of the National Board, and the traditional performance of the national movement and its executive committee, the National Board. The conclusion was reached that revision of the constitution would be necessary to complete the Standards Study and to make constitutional much of the actual practice and traditional belief of the national movement.

The commission considers its task incomplete, but it had planned to report to the 1945 Convention some basic objectives, upon which the commission wished the opinion of the Associations before proceeding further, and a tentative draft of the constitution which represented the commission's best effort, to date, to embody in a document these fundamental objectives.

With the cancellation of the 1945 Convention, the commission will, of course, continue its work with a view to making it possible for the next convention of the Y.W.C.A.'s of the U.S.A. to take final action upon a revised constitution.

Additional copies of *Issues for the Young Women's Christian Associations* may be purchased from the Woman's Press at 30 cents per copy.

